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One of the relatives goes to the man who knows the ceremony. He says, 756
"We have been unable to bring up our children. We need you to help us."

My relative sits there. He just makes some kind of sound in his throat first. Then he says, "Well, I'll do it. But I need a buckskin with a piece of turquoise [801] tied at the middle of the head and a yellow horse. Give two other things, anything you wish, just so it makes four, a set of four."

They get these things together and bring them to him, and the ceremony takes place.

Once he has accepted the task, the shaman busies himself with 322
the construction of the cradle. With prayers and ritual, oak, ash, 854
or walnut is gathered for the ovate frame, and sotol or yucca 824
stalk for the cross-pieces that will form the back of the cradle.

For the back part of the cradleboard, the cross-pieces are of sotol if the cradle [852] is for a boy, and of narrow-leafed yucca if it is for a girl. The sotol, which [756] is jagged edged along the leaf, is called the boy, the "he"; the yucca is called the girl, the "she." These plants are brother and sister, we say.

This sex distinction, however, is not acceptable to all.

A canopy to shield the child's face is made of the stems of red-barked dogwood, mock orange, or Apache plume. A piece of ash connects the frame and the canopy, and ash or oak is used for the footrest. The bedding is of wild mustard, and a pillow of *Solanium trifolium* prevents excessive movement of the head. The buckskin covering for the frame is usually colored with yel- [386] low ocher. In the buckskin which covers the top of the canopy, [531] symbols are cut which sometimes have sex value. The girl's cradle is usually decorated with a full moon or half-moon; the boy's cradle, with a cross or four parallel slits.

Some feel that cradleboard materials may be prepared in ad- 852
vance but that, once actual construction has started, the work 756
should be finished the same day. Others permit the outer frame 322
to be made on one day and the cross-pieces and canopy on another. Still others have no strong conviction about the length of time to be allotted to the process as long as the cradle is ready [782] when it is needed. It is assumed that all steps in the construction [854] have been accompanied by prayers for the welfare and long life of the infant. The shaman ties protective amulets on the cradle— [789] bags of pollen, turquoise beads, and pieces of lightning-riven wood.

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852 There is a ceremony held over a child when it just begins to walk. . . . . Men and women who know how may carry on this ceremony for the child. They get [787] the power through Child of the Water [the culture hero].[4] It is done to keep the [796] child healthy and strong, and because Child of the Water, when he started to walk, had a ceremony like this one.

[574] The family . . . . has to have a lot of meat and fruit ready. A feast is announced just like the one held at the girl's puberty rite. Many are invited. When a boy goes through this ceremony, they call him Child of the Water. When a [776] girl goes through it, they call her White Painted Woman [the mother of the culture hero]. Every child should go through it.

When my son first began to walk, he had a good ceremony. T. and Old Man D. carried it out. They had power from Child of the Water.

[292] D. directed my wife in the making of the buckskin outfit. It has to be made [531] from the skin of a black-tailed buck for a boy. In D.'s ceremony just a shirt and moccasins are made for the boy. For a girl the outfit has to be made from the skin of a black-tailed doe. Crescents and stars and crosses were the designs. The same designs are used on the girl's clothes when the ceremony is for a girl.

[821] They wait for the new or the full moon before beginning this ceremony. This time they waited for the new moon. They start just as early as they can. Early in the morning many came to the place where I lived. We had plenty there [431] for them to eat. We had presents for everyone, too—fruit and tobacco and other things. J. B. helped me with this because he wanted the ceremony held. He is a relative on my wife's side. My father in-law brought some of these things too, and his sisters helped also. My wife's sisters helped with the cooking.

[526] They had a big hoop-and-pole game[5] going there too. P. and others who knew the ceremony well were off playing this game while they waited for the feast that was to follow.

[788] After some prayers T. marked everyone with pollen. He put some on the head and above the nose of both men and women, the way they do at the girl's puberty rite. This was done just before sunup. At sunrise he took the boy and lifted him toward the east, raising him four times. He did the same to the south and the west and the north. Then he set him down.

852 With pollen he made footprints on a piece of white buckskin just as White 788 Painted Women made them in the story of the killing of the monsters. We took the boy. I was holding him on one side, and T. was on the other. We led him 801 through these footprints. T. said a prayer about Child of the Water and his first [779] step just as the boy took the first step. He said another prayer for the second step and went on until four prayers and four steps were over. Then the boy took four steps by himself. As he did so, they said, "May he have good fortune." Now we turned the boy clockwise and brought him back, and he walked the four steps in the same way again. Four times we walked him like this. Then we

[4] Actually the rite can be obtained through other sources as well.

[5] For a description of the game see pp. 448–50.

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took him in a clockwise circle four times. After four prayers, T. sang four songs. Then we sat down.

Next T., and after him all the others, marked that little boy just as the girl is marked in the puberty rite. After that, T. prayed, took a drum, beat it four times, and started to sing. All those who knew his songs helped with the singing. Four songs were sung before he stopped. They were about Life Giver [another name for Yusn], White Painted Woman, and Child of the Water, of how the earth was made and how the fruit grew, of how Child of the Water was born and reared under the fire and how the monsters were killed.

Now prayers were said by D., and another set of songs began. The people were dancing in there, women and men, boys and girls. They danced in place. The women uttered that call of applause[6] when the names of Child of the Water and White Painted Woman were mentioned.

There were two more sets of prayers and songs. D. said the prayers. They had me sit in the center with the boy, and they all danced around us. The boy was not bashful. He danced up and down and looked around. He was only about a year and nine months old.

D. and T. said the last set of four prayers. When the people playing the hoop-and-pole game heard about this, they all came up, for they knew we had presents there to give and that the end of the ceremony was near.

D. picked up the moccasins. He put pollen on them and lifted them to the directions. He put pollen on the boy's foot and put the right moccasin on first, then the left. "Now you can run," he said. The boy put his foot right in; he was glad to do it. Everyone said, "He's just like his father."

Finally the presents were blessed. D. and T. put pollen all over the baskets of fruit and presents, and a man began passing out these things to the people. He gave some to D. and T. first. He gave them tobacco. Then sweets were passed to the children. Then other gifts were distributed. After this was over, the big meal began. They feasted that day. That night T. lifted the boy up to the moon from the four directions so that he would grow tall.

SPRING HAIR-CUTTING CEREMONY

The spring, usually the spring following the first-moccasins ceremony, "when everything is starting to grow and the grass is coming up," is chosen as the appropriate time for a brief hair-cutting rite. The child is brought to a shaman who "knows" supernatural power useful in safeguarding and training children. The man or woman selected must have thick hair. "If a man performs this ceremony and the child grows up to be a fine one, other parents come to him."

[6] A high-pitched call of the woman, signifying reverent or ceremonial applause.

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About noon Mrs. S. came out, bringing a buckskin. A little later the girl came out. She came directly to the buckskin, and Mrs. S. put her down and rubbed her. Then Mrs. S. made four tracks with pollen on the buckskin. W. sang and led her through the four steps, one song for each step. Then the basket with the bag of pollen and an eagle feather in it was put to the east. She ran around it clockwise and returned to her place. She did this four times. Each time the basket was brought nearer. As she came in the last time, tobacco, fruits, and other presents were thrown into the air just as soon as she got back on the buckskin. [431]

Then she marked W. with pollen, marked him across the nose. He marked her the same way. Next she marked the women and children and they marked her. She marked them across the bridge of the nose also. Then the men came. She marked them on the side of the face. After that she picked up the buckskin and shook it to the directions, beginning with the east. Then more presents were given out. [431]

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The procedure just described is a much-reduced version of the full rite. The order of events is altered to compress the activities of many days into the hours of one morning, but the incidents enumerated offer a good inventory of the significant elements.

Final preparation and the beginning of the rite.—The ceremony is usually held outside the permanent encampments at a level spot in a clearing selected by the family sponsoring the event. Some days before the exercises are to start (often four days for ceremonial emphasis) the girl's family repairs to the grounds to get everything in readiness. [801]

One of the first acts is to erect the "cook shack," a long, rectangular, leafy shelter to the south of the place where the principal ceremonial structure will stand. [343]

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Meanwhile news of the approaching ritual has spread. Members of the local group to which the girl's family belongs and visitors from near-by local groups of the same band gather. If the ceremony is well advertised and the site is near the dividing-line between bands, persons from these neighboring bands may attend. This is a ceremony at which all members of the tribe feel welcome:

All the Indians enjoy the feast—poor and rich, the able-bodied and the lame and blind. This feast has been handed down for many, many years. . . . . All the singing is supposed to work out the future life for the girl in order . . . . that she have long life. The songs bring good luck. The ceremony works good luck for everyone that takes part in it and good luck for the old people during the time of the ceremony, also good luck for the spectators. They sing and pray for all. [777]

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726 535 continue before the war party starts. One view is expressed in these statements:

They perform the war dance just at night before a fire. They dance all night for four nights. These have to be successive nights. The "fierce dance" comes first. Then there is social dancing until morning. The people sleep during the day.

The leader called all the men together and held a council. If they decided to go to war, they would have a big dance. Before going on the war path the Chiricahua had a four-day war dance.

[801] Whether this is a concession to the sacred number rather than an exact description is difficult to determine. At any rate, a one-night dance has already been twice mentioned, and the possibility of shortening these preliminaries is suggested in other comments:

They generally put on a war dance for two nights and then go out. They wait a day and leave the morning of the fourth day. They do this to get rest and sleep so that they will not have to sleep on the way.

The war dance is carried on at night. It is done for four nights, sometimes two. Then they go. Usually the men rest up a day before starting out.

These excerpts suggest that the expedition need not start the morning after the conclusion of the war dance, and this is supported by a direct statement: "The men do not have to start out immediately after the dancing. They set a day. It may be the fifth or sixth day after the dancing starts."

726 411 *The preparation for war; war practices.*—Sometime between the announcement of the expedition and the departure of the group, those who plan to go put their fighting gear in order. The standard equipment is the self-bow, arrows, wristguard, war club, and a stone knife. A few bring spears and shields as well. [977] After white contact, firearms appear.

The arrows prepared by the warrior are entirely of hard wood or have a cane shaft into which is affixed a hard-wood foreshaft. The tip is sharpened and fire hardened. Three feathers guide the arrow in its flight. Occasionally, arrow poison is employed. "We use it in time of war. To make it we use deer's blood and mix this with plants believed to be poisonous. This mixture is allowed to rot and then is put on arrow points." Variations of this